

GREAT BRITAINES,

Great Deliuerance,

3

from the great danger of
Popish Powderkans.

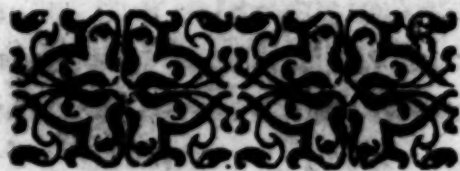
By way of Meditation, vpon the late intended
*Treason against the Kings most excellent Ma-
iestie, the Queene, the Prince, and
all their Royall issue:*

With the high Court of Parliament at Westminster, there
to haue bene Blowne vp by the Popish Faction, the
fift of Nouember, 1605. If God of his great
mercy had not preuented the
mischiefe.

By W Leigh.

Psal. 5. vers. 11.

*Destroy thou them, O God, Let them perish through their owne imaginati-
ons : Cast them out in the multitude of their vngodlines, for they haue
Rebelled against thee.*



L O N D O N

Printed for *Arthur Iohnson*, at the Signe of the white
Horse, ouer against the great North doore
of Paules. 1606.

TO THE HIGH AND MIGHTIE Prince, *Henry*: by the grace of God, Prince of Wales, *Duke of Cornewall, Earle of Chester*: and Heire apparant of the Crowne and *Dia-*
deme, of this Kingdome of Great Brittain,
France, and Ireland.



Ardon me (my gracious good Lord, and deare Prince) if out of a loyall heart I present vnto your Princely view, what I conceived vpon these late intended Treasons, in solace of my soule, after the Lord had made the land so glorious by deliuerance: I say *Deliueraunce* out of the hands of cruell enemies, who strooke at our fairest tree, to haue cut it downe: both roote, bole, and branches, if the Lord had not beene propitious. And because your excellency is the highest straine in all expectance, and Heire apparant to that Crowne and dignitie, whose vndoubted right, they haue so wronged by sinister thought, word, and worke, as in former ages the like was neuer deuised in any Nation, nor (by the grace of God) euer shall. I haue made bold in these fewe leaues, and lines, to lay open the danger, with the deliuerance; and the rather to your Highnesse: for that in feeling sort, you may iustly say, *Quorum pars magna fui*; I haue had my part of both: for man hath endangered me, but God hath dilliuered me. If in the deliuerie and proi-ct of this my speech, your Highnesse shall find lesse *Method*, then *Matter*, I hope your clemency will beare with my passionate heart, more affected to griene for them, who deuised the mischiete, & to ioy for our selues that missed it, then I can well expresse without a troubled stile. One saith well, *Pro lucis sic latia, loquuntur leues, ingentes sudent*. As are our sorrows, so is our solace, in their mediocrities: they speake, but in their extremities they are silent,
A 2 and

The Epistle Dedecatory.

and say nothing. What maruell then: if this our raiſhment of ſo great ioy for the deliuerie, and deepe griefe of horror becauſe of the danger: either enioyne me ſilence, or if I ſpeake, make me to vtter my thoughts with ſuch paſſion as little paſſeth of the Method, ſo it meete with matter, to expreſſe the meaning of a melting heart, *Nefcit ordinem amor*, Loue is lawleſſe: and a loue thus boiling, how can it but ſhed ouer, & keep no current, other then in your Royal acceptance, euer ſeaſoned with ſuch heavenly ſufferance, as is gracious both to God & man: *Digna proſus & rara virtus, humilitas honorata*; It is a rare vertue when humilitie is honoured, and honour is humbled: the blaze whereof I ſaw in your Princely countenance, when at your Highneſſe Court at Saint James, it pleaſed your excellencie to licken the duſt of the Sanctuarie there, (vpon the Lords day:) and after the Sermon ended, to yeeld ſuch grace in publicke to the Preacher, as that he might kiſſe your Princely hand: which euer ſithence hath ſtrucke ſo great an impreſſion of exceeding loue, and loialtie in my poore heart, as by the grace of God, I ſhall neuer leaue to pray for your Highneſſe, as I am moſt bounden: and alſo by all meanes, ſtudie, how either my loue, or life, may expreſſe the ſeruiſe and dutie I owe for ſo gracious an aſpect. Gold and ſiluer I haue none: ſuch as I haue, I giue: in the name of Ieſus Chriſt of *Nazareth*, be you eſtabliſhed. Yet if it pleaſe your good grace to receiue this ſimple New-yeares gift, with the leaſt acceptance, and as the firſt fruit of my labours in your highneſſe ſeruiſe: It may be I ſhall with *Ianus*, looke backward to the old yeare, & out of my ſmal ſtore, offer a pearle of an higher price. Til when, and euer, I pray God ſafely to keepe your Royall perſon, to his glory, your owne comfort, and *Englands ioy*.

Your Graces Chaplaine, moſt humble
as command:

W. Leigh.



Great Brittaines, Great Deliuerance, from
the great danger of Popish Powdertrunz.



He Papists of these our daies, falsly
called *Catholicks* (vnles it be in this,
that they be vniuersally euil) haue
euer since the first yeare of *Eliza-
beth*, our late Queene of famous
memory, euen to this day, ende-
uoured the subuersio of their dear
Country, to set vp their *Babel* of all confusion: And
haue sought by all possible and potent meanes to
make this Church & Country, (the noblest of Na-
tions) an *Akeldema*, or field of blood.

Witnesse all their Rebellions that haue bene rai-
sed since that time, either in *England*, *Ireland*, or *Scot-
land*, euer fed with the grosse Viands of Popish Butl,
and *Indulgence*, fetched from *Rome*, by *Saunders*, *Mor-
ton*, *Felton*, *Edmond Campion*, and *Robert Parsons*, most
or all factious Priests & Iesuites, and since spred and
divulged by the poysoned breath of thousandes of
their *Seminaries*, vermine of the Church, and bane
of Christendome.

These haue done much, and deuised more a-
gainst the state then euer was thought vpon in elder

B

times,

Great Brittaines

times, and not so much by open hostilitie, as secret treasons, excommunications, & confiscations, against the liues, soules and goods, both of Prince & people, who were not pleasing to their deuotions.

But of all that euer were, this last deuise of Gunpowder to blowe vp all, was most detestable, diuellish, & damnable, as wherein hel was shakē, with all it furies, to haue effected their thrice bloody practise, with this firy resolution, of their angry Goddesse *Inno. Fletere si nequeo superos Acheronta mouebo.*

2. King. 8.

11. 12. &c.

If God will not, the diuel shall. Wherevpon when I do thinke, it is with me, as it was with *Elisha*, when hee looked vpon *Hazael* his person, and sawe in his countenance his intended crueltie toward the Israel of God, he looked vpon him stedfastly, till *Hazael* was ashamed, and the man of God wept, & *Hazael* said; Why weepeth my Lord? Wherevnto the Prophet answered, Because I know the euil that thou shalt doe to the children of Israel: for their strong Cities shalt thou set on fire, and their young men shalt thou slaie with the sword, and shalt dash their Infants against the stones, and rent in peeces their women with childe. Then *Hazael* said; What is thy seruant a dog, that I should do this great thing? And *Elisha* answered; The Lord hath shewed mee that thou shalt be King of *Aram*.

We haue stedfastly looked vpon you, O ye Romish Aramites, more cruell then *Hazael*, and lesse compassionate then he, we haue wept ouer your tyrannie as *Elisha* did, and ye are not ashamed, as *Hazael* was, the prints of your former cruelties haue pierced our hearts, but this last impression hath euen

Great Deliuerance.

euen wounded our soules, wherein we see nothing but traces of blood, and (as it were) the blacke face, and countenance of confused desolation.

King, Queene, Prince, with all their Royall issue, the onely remaine of our religious hope, Councel, Peeres, and Prophets, the next support of our happy estate, graue Iudges, and learned at Lawes, with the Knights of the Parliament, and Commōs there assembled, a third pillar bearing vp the kingdome, all these our honors had gone in a day. Woe vnto vs that euer we sinned, to deserue the hazard of so great a iudgement.

Which once accomplished to their full, then had we felt (to our wofull experience) how speedily, the mischief wold haue spred it self into the body & bowels of all the kingdō, wherein nothing should haue bene heard, but rumbling of shot, and chrashing of armor, outcries of mothers, and yelling of children: nothing seen but sacking of cities, burning of towns, racing of towers, & wasting of the land, with destruction of parts, and desolation of the whole: *Quorum animus meminisse horret luctuque refugit.* And yet as all this were nothing, or not enough, we should haue seene these miscreants, neuer sated with the bloud of the Saints, til they had changed our religiō for superstition, our knowledge for ignorance, our preaching for masling, our subiects for Rebels, our Councillors for conspirators, and so haue brought vpō vs, and ours: A most wofull Sabaoth, whē both the lawes of God & man (which are the sinewes of a sanctified state) had bene dissolued, and silent.

Great Brittaines,

Now if any shall say as *Hazael* did, *Am I a dog,* that I shall do this great enill? I answered with *Elisba*, though in differing tearmes, yet in equall sense, The Lord hath told me, & experiēce hath made it good, that where *Romish Hazael* is King, there is crueltie.

Fraterno primi maduerunt sanguine muri. The first walles of *Rome* were laide in blood, and euer since they haue bene symonted with such mortar, as is euident, by the ten cruel persecutions of Emperors, in the first 300. yeares after Christ, and by the crueltie of Popes euer sithence, wherein Emperors haue bene Dogges to bite, but Popes haue bene diuels to deuoure, and make hauocke of Gods Saints, nay worse then diuels, and more audacious, according to that, *Non audet stigius Pluto tentare, quod audet effranis Monachus, plenaque fraudis Anus.* Vnbridled Monke dare vndergoe, what diuel himselfe hee dare not do.

And here might I seasonably taxe the perpetuall hatred, and intollerable crueltie of that Roman Antichrist, toward the professors of Gods truth and Religion, of whom I may truly say, as the Prophet did of the Babilonians, that they are and euer haue bene a people vile in name, and sore in affliction.

Graues are pregnant, and would bring foorth their dead to plead their iust cause against their cruelties, and *Abels* innocent blood crieth vengeance out of the earth against these cursed *Canites*, & from vnder the Altar, me think I heare the soules of them that are killed for the word of God, and for the testimony

Great Deliuerance.

flimony which they maintained, cry with a loude voice, saying; How long Lord, which art holy and true, doest not thou iudge and auenge our blood on them that dwell on the earth.

Of many, take these fewe for all, *Et leonem ex ungibus*, Nor will I kallender any but moderne cruelties, and such as are, yet fresh bleeding in the memories of men liuing, of this age and clymate.

Mariana tempora, Anglicana stigmata. *Maries* times are English staines, and who gaue the dye, but that Romish red Dragon, bloody beast, and whore of *Babylon*? not sated with the blood of the Martyrs then liuing, but ransacked the bones of their dead, and burned them, to glut vp their crueltie. Witnesseth the buried bones of *Paulus Fagius*, and *Martin Bucer*.

Andwarpe and *Naples*, can witnesse like crueltie vpon a mother Queene, and Prince of great hope, whose Funeralls as some say, were solemnized both in one moneth. At *Naples* with ioy, and at *Andwarpe* with griefe, done by that Sanguinary Inquisition of *Spaine*, Romish red Dragon, and bloody beast of *Reuel. 9.* *Babylon*, whose Horses mouthes fume nothing but 17. fire, smoke, and brimstone.

Paris and *France*, doe yer streame with the blood of the innocent, murdered and slaine in that cruell massacre on *Bartholomew* day, 1572. wherein the *Shatilian* was slaine, and diuers others, noble & excellent men, with all the flower of the Gentry, and Protestants in *France*, to the number as is thought of 100. thousand, all done & deuised by the two Car-

*Massacre
Paris
1572.*

Great Brittaines

See the Mu-
tabilitie of
France,
for the nū-
ber.

dinals of *Lorraine*, and *Peluey*, conntenanced by the Queene mother of *France*, aided with her Guisian faction, & executed by *Mandolet*, with such crueltie, that out of the Court of the Gaile called the Archbishoppes prison, the bloud was seene in the broad day-light, to the great abhorring and feare, of many that beheld it, runne warme, and smoking into the streets of the Towne, and so downe into the Riuer of *Scene*.

So great a dishonor, and so great an infamie to that nation, as the most part of them are ashamed at this day of their owne Countrey, defiled with two most filthy spots of Popery, falshood, and crueltie, of the which, whether hath bene the greater in that religion, it is hard to say.

I passe, to speake of the Butchery of *Henry*, late King of *France*, by two *Iacobin* Friars, with poisoned kniues in their handes, and Popish Bull in their bosomes, which *Guignard* the Iesuite was not ashamed to call an heroicall act, and a gift of the holy Ghost.

I say nothing of *Parry* his stab of death, & *Lopas* his Pill of poyson, intended against Queene *Eliza*: of famous memory, by their owne confession, the best natured and quallified Queene, that euer liued in England: yet this may I say, that the dagger was sharpened, and the Pill was poysoned with the venome of Popery, else *Benedetto Palmio*, and *Hanniball Codrotto*, two factious Iesuites, had neuer bene traduced as bellowes to blowe the fire, and kindle the coales of so great a mischiefe, with this warrantie, to enflame their hellish hearts, that the fact was lawfull and meritorious. But

Great Deliuerance.

But if all these were clapt in one, they may not ballance with the waight & woe, of our late entented dismall day, if God of his great mercy and wonted clemency had not put by the deadly blow.

For a day of death, like that of doome, in *Ictu oculi*, had put out the light of Englande, King, Queene, Prince, Peere, and people; All had perished, and all at once.

Seruants had ruled ouer vs: & none could haue *Lamen. 5.* deliuered vs, out of their hands: our inheritance had *8. & c.* bene turned to the straungers, and our houses, to the Aliants: our Fathers had beene childlesse, and our children fatherlesse: In our English *Rama*, had bene a voice heard mourning & weeping, and great howling: Mothers weeping for their children, and children for their mothers; and neither had bene comforted, because they were not.

We should ere this, haue drunken our water by *Lamen. 5.* measure, and eaten our bread by waight, our skinne *4. & c.* had bene blacke as an Ouen, because of the terrible famine, they had defiled our women in *Sion*, and our maides in the Cities of *Iuda*, our neckes ere this had bene vnder such persecution, as we should haue bene weary of our liues, & neuer haue had rest when our soules had bin put into the hands of so viperous a generatiō, who would haue shut vp our liues in the dungion, & cast a stone vp vs: I say so generall a iudg- *Lamen. 3.* ment, so speedie and so bloudie, had neuer bene in *5. 3.* any kingdome.

Nay more, that deadly blow at once, and in *Ictu oculi*, ere this, had takē the elder from the gate, & the young

Great Brittaines

yong men from their songs, it had silenced the Prophets, and dissolued the lawes, both of God and the Nation, I say still, as formerly I haue said, so general a iudgement, so speedie, and so bloudie, had neuer bene seene in any kingdome.

The Royall Pallace of Westminster, Citie, and Sanctuary there, built by the Noble Kings of this Land, and now honoured with the presence of as mighty a Monarch as euer went before, with as wise a Councel as euer England had, with as full a Senate of Nobles as euer satte there, with Bishops for learning, gifts, and graces, equalling (if not aboue) the reach of former times, and with Knights and Commons of the lower House of Parliament, in all respects sutable, this Royall Place and Presence, with all the Honor, Puissance, & Pietie therof, to haue bin blowne vp at once, and in *Ictu oculi*, I say still, so generall a iudgement, so speedie & so bloudie, had neuer bene seene in any kingdome.

O vn naturall and degenerate Englishmen, how could you euer endure, to thirst after the destruction of so sacred a Senate, and sweete an assembly? how could you finde in your hearts to seeke the destruction of so benigne a Prince, and so Royall an issue, with the vtter subuersion of so glorious a state by bringing into the bowels thereof that *Romish Apolion*, mentioned in the Reuelation, whowhere he is victorious, staineth the earth with bloud, the aire with blasphemy, and the heauens with his abominable, and luxurious incontinences.

Rev. 9. 11.

The

Great Deliueraunce.

The old worthy Romanes the two *Decij*, thought it the most heroicall thing that might bee, to vowe themselves to death for their Country, and euen to spend their liues in defence of their Altars, Temples, and Monuments, of their Elders, but you seeke to see your Countrey bathing in the bloud of your Prince, Peeres, and Prophets, in the bloud of your parents, kindred, and friends, to see the cities, graues, and temples, of your predecessors, consumed with fire: to see your Records burned, your Actuaries destroyed, your virgins deflowred, your women rauished, and finally, to bring the noblest of Nations to a perpetuall slavery, and seruitude, by as deadly and dolorous a blow, as euer was deuised, or done, in any kingdome, except in that kingdome of darknesse, where is nothing else but hell, horror, and all confusion.

Surely, surely, for this your entended mischief, and your former murthers, the worme that neuer dieth, will gnaw your rebellious hearts, and the furies of hell which neuer giue rest, will haunt you in your habitations: where euer ye goe, they wil speak in the voice of those Kings, Queenes, and Princes, with whose bloud you haue embrewed your traiterous hearts, and hands, as it is said *Cesars* ghost did to *Brutus* and *Cassius*, whom in the Senate they murdered with such crueltie.

O vnkinde Countrymen, and cruell Caitiffes, I haue bene your blesse, but you are now my bane: I haue bene your mirth, and you are now my moane: I haue bene your wealth and shadow in a flourishing
C Empire,

Great Brittaines

Empire, but you are now my want and woe: in a decaying estate, I have preserved your wives to your comfort, and your children to your great ioy, but ye have made my wife husbandlesse, and my children fatherlesse, to their unspeakable griefe, I cloathed you with scarlet, and hanged ornaments of gold vpon your apparell, spotted with the purest Armines, but you have couered my dead corpes with a Carpet of greene grasse, diaperd with my dearest blood. Finally, I have kept your Daggers within your sheathes, and you have sheathed them within my heart: Fie, fie: Flee, flee: And whither can you flee, but the Hagge will euer haunt you: nor can you euer fare well, till the Fury finde you faultlesse. *Interim nos ad sepulchra vadimus.* We sleepe in peace.

The Lord deliver our Church & Country from all such British & Gallian cruelties, so as neuer they be able either to touch the Lords annointed, or do his Prophets any harme, and praised be the Lorde which hath not now giue vs a praie vnto their teeth, for our soule is escaped, eue as a bird out of the snare of the Fowler, the snare is broke, & we are deliuered.

Let this suffice for the danger deuised by men, but vndone by God, and if any would know by what men, and of what Religion) I answer, by Englishmen, and of the Popish Religion: Nor will I say that all of that faction were priue to the practise, yet may I say, that none (for ought I yet heare) were of the conspiracie, but the popishly affected, & so branded, which when God hath the glorie, and the truth is knowne,

Great Deliuerance.

knowne, then will it appeare how farre the humour hath spread it self into the bodie of all the kingdom, too much (God wot) decayed with that deadly maladie.

Yet I hope well in time, if such be the fruits of popish Religion, that fewe will gather Apples of that blasted tree, a tree of *Sodom*, faire in sight: but in truth, and touch, nothing but Cinders, and rottennesse, and of all the staines that euer Popery had, I am perswaded that this is of the deepest die.

For in stead of blowing vp vs, they haue blowne vp themselves, & their Religion, with such a wound to their Cause, as will neuer be cured by any craft, being blotted with one of the horriblest Treasons, that euer was contriued, and such as God & Nature could neuer brooke to be amongst the cruellest *Cannibals*, *Turkes*, or *Scythians*, that euer were. No maruell then, if Ciuil states abhorre it, Christian Nations detest it, Religious Kings spit at it, and the Chronicles of all times record it: for such an Antichristian stratagem, Romish Monster, and Popish prodigie, as neuer might endure the sight of any Sunne, but was strangled in the birth, ere it could bee borne, and kild in the blade, ere it came to any growth.

Strangled (I say) and killed, by no other hand then the hand of God, and euen then when the deuisers deemed it done, for the Vault was readie, the Powder was laide, the traines were made, the match was prepared, *Percy* was busie, & *Faukes* was bloudie in resolution to giue the charge, with a Crucifix

Great Brittaines

about his necke, and haire about his loines, to tell you of what Tribe he was, yet euen then, and in the rage of all this fury, the Lord said, Staie thy bloudie hand, the sacrifice is not pleasing.

For what hath England done, to deserue so heauie a iudgement? I am their God, they are my people, and for my great name sake, I will be propitious, and make them glorious by deliuerance: The Sunshine is theirs, and the gloomie day is yours: your designs are vpon your owne heads, your Daggers are turned vpon your selues, and sheathed in your owne bowels, ye haue bene fighters against God, ye will not be warned, that ye might be armed: Wherefore now *Discite in stitiam moniti non temere diuos.*

Your owne Letters shall discouer the treason, and the writing of your owne hands shall betray the mischief of your owne hearts, I will fight against you with your owne weapons, and I wil weary you in your owne waies.

The old *Florentines* had a Bell, which they called their *Martynella*, and they rung it euer before the sledge of any Citie, to warne the besieged, either to yeeld, or die; It was a mercy, to preuent a miserie. But your *Martynella* hath giuen no such warning to vs: and therein were you lesse mercifull then the *Florentines*; How be it, so it is, that your Bell hath rung your passing Peale, and the Lord hath turned your owne writings, to be death to you, and life to vs, blessed be his name therefore.

One saith well, *Vbicunque fuerit prouidentia, frustrantur Vniuersa contraria*, Where the Lord hath a prouidence

Great Deliueraunce.

prouidence, all other encounters are defeated; If his
prouidence be vpon the fire, it burneth not: If vpon
the seas, they swell not: If vpon the winds, they blow
not: If vpon the aire, it infecteth not: If vpon the
Lions, they deuoure not: If vpon the Sun, it goeth
not, but standeth stil in *Gibeon*, and the Moone in the
valley of *Agelen*: If I say, his prouidence be vpon the
graues, they detaine not, but yeeld to deliuer their
dead, and *Lazarus* must come forth. *Iosua. 10.*
12. &c.

How then should any creature stirre to the sub-
uersion of so blessed a state, whilst the prouidence
of God howered ouer it, like the wings of the Cher-
ubims ouer the mercie seate: yea his prouidence it
was, to preuent vs with mercy and louing kindnesse,
and ere euer we praied to be propitious, to thinke
vppon vs, ere wee thought vppon him, to deliuer
vs from the blow, before we saw the danger. And to
conclude, it was his mercifull prouidence to turne
your praiers into our bosome, a crosse to that you
ment it, ominous to you, but glorious to vs. I hope
(saith the Writer) God will giue you the grace to
make good vse of it, and what better vse could euer
haue bene made, either to Gods glory, the good of
his Church, the safetie of the King, Queene, and
Prince, with all their Royall issue (I say) what bet-
ter vse could euer the receiuer haue made to shewe
his loyaltie to his Prince, and loue to his Country,
then by dealing as he did: for which he shall be ho- *Eccle. 44.*
nourable in this generation, well reported of in his *8. &c.*
time, and be of them that haue left their name be-
hinde them, so as his praise shall be spoken of.

Great Brittaines

Zach. 4. 9. &c. I may conclude with Zachary, and make good the Lords providence over this English Nation, to the great comfort of all the godly, and the astonishment of the wicked elsewhere in the world: Cease your attempts against the Truth, for the handes of *Zerobabel* have laide the foundation of this house, his hands shall also finish it: & who seeing the stone of *Tinne* in the hands of *Zerobabel*, shall despise the date of the small things?

Psal. 149. 4. Zach. 4. 10. &c. The house is the church of God here in England, *Zerobabel* is our Christ here in England, he hath laid the foundation in England, hee will also finish it in England: And who seeing the line in his hand to build by, which is his word, in England, & the stone of *Tinne* to build up, which is his people of England, dares ever despise the ray of the small things, & small to the leely and sensual eye of flesh and bloud, despisable to the worldly monarchies, & of small beginnings, yet precious to God, and now made glorious by deliuerance. His providence is over all: And as the Prophet saith, these seven are the eyes of the Lord, that goe through the whole world, his graces still abound, and are a continuall current in his Church, liketh the two Olive branches, emptying themselves through the golden pipes into the gold.

Golden Prince, golden Peere, golden Prophet, golden people, fined from the dross of sin, & superstition, to be pure metall, and as it were spangles of gold in the holy Sanctuary of your God: Emptie, & emptie your praises, pipe by pipe, from the highest Maiestie, euen to the lowest of the people, and giue God the glory. And

Great Deliueraunce.

And thou virgin daughter *London*, write vpon thy walles *Peniel*, and say the face of God was towards me: Thou Princely Pallace Westminster, write vpon thy seates of Iustice, and high Court of Parliament, write vpon thy Vaults, Cells, and Sepulchers, write vpon thy doores, posts, and passages, *Beer-lahai-roi*, and say, Thou God lookest on me, thou Emperiall seate of great *Brittaine*; fragrant for thy flowers, and for thy Coller of Mirtles twisted with the Roses of both houses, dignified with the Diadem of Rubies, wreathed with the Armes and supporters of both kingdomes, (I say) thou great *Brittaine*, famous as at the first for thy olden name, honourable now for thy new birth, and euer blessed for thy happy and so desired an vnion, whereby our former ruines are repaired, streames of bloud are stopped, old mallice is worne out, and deadly fude is forgotten: for all which abundant great mercy, as also for this thy late deliueraunce, write *Ruhamah*, *Ruhamah*, Mercy, mercy. Write vpon thy Ports, Holds, & Castles, Mercy. Write vpon thy Towers, Townes, & Temples, Mercy. Write vpon thy fields, waies, & wastes, Mercy. Write vpon thy Corne, Coine, and Cattle, Mercy. Say the Lord hath had mercy vpon vs, he hath had pleasure in his people, and hath made the mecke glorious by deliueraunce.

For all which Mercies, say God is my King of old, the helpe that is done vpon the earth, he doth it himselfe.

Say

Great Brittaines

Iob. 22. 29. Say with *Elephas Iob* his friend, but *Great Brittaines*
30. Prophet, when others are cast down, then shalt thou
 say, I am lifted vp, and God shall saue the humble
 person, for the innocent shall deliuer the land, and
 it shall be preserved by the purenes of thine hands.

Gen. 18. 23 Innocent King, innocent Queene, innocent
&c. Prince, Peere, Prophet, and people, If not for fiftie
 lake, yet for fortie: If not for fortie, yet for thirtie:
 If not for thirtie, yet for twentie: If not for twentie,
 yet for ten iust persons, the Lorde hath put by this
 terrible blowe of these wicked *Shebaes*: For should
 not the God of all the world do according to right?

Psal. 35. 1. Pleade thou our cause (O Lord) with them that
25. strue with vs, and fight thou against them that fight
 against vs: Let them not say in their hearts, there,
 there, so would we haue it: Neither let them saie,
 We haue deuoured them. Which and if they had,
Esay 24. then might we haue said with the Prophet, There is
11. 12. a crying in the streetes, all our ioy is darkened, the
 mirth of the world is gone away, in the Citie is left
 desolation, the gate is stricken with destruction.

Then might we haue sung with *David*, that
2. Sam. 1. mournfull Lamentation hee vttered of his King to
19. &c. his Country; O noble *Israel*, hee is slaine vpon thy
 high places, how are thy mighty ouerthrowne, *Saul*
 and *Jonathan*, were louely in their liues, and at their
 deaths they were not diuided.

Then might we haue said, that vpon the fift day
 of *November*, wee should neuer haue kept *any*
 feast, the day of the dissolution of so blessed an e-
 state.

Then

Great Deliueraunce.

We might haue said indeed, that this yeare 1605. had beene a yeare of *Reuolution*, and that Tuesday were our dismall day *Criticall* in *Scotland*, the fift of *August*, for *Gowry* his treason. And dismall in *England*, the fift of *November*, for *Faukes* his designe, plotted by bloudie Papists, the bane of *Christendome*: and *Delmans* dogges now warranted by a new doctrine, to barke at Kings, and bite the Lords annointed, if they be not pleasing to their deuotions.

Thus endaungered, and yet thus deliuered; endangered by men, but deliuered by God: Now let vs ioyntly giue him the glorie.

Dread Soueraigne, deare Queene, sweet Prince and progeny, cast downe your Crownes at the feete of your Sauour, and say, We haue bene saued by thee. Earles, Nobles, & Barons, laie by your Robes of state, with your ensignes of honor, praise him who hath preserued you, and say, We haue beene saued by thee. You Officers in Court, resigne vp your staues into the hands of God, and say, We haue bene supported by thee. Ye learned Bishops, and Fathers of the Church, slide from your Consistories, and say to the great Bishop of your soules, Wee haue bene kept by thee. Ye Knights, Squiers, and Gentry of the Land, vnarme your selues, and with your Crests lay your Lawrel in the lap of Christ, and say, Wee haue conquered through thee. Thou high Court of Parliament, dissolue for a time, and say, O Angell of the great Councell, We will consult with thee. And lastly, Thou Lord God of Gods, and preseruer of men, let there be silence in heauen, for the

D

space

Great Brittaines

Reue. 8. 1.
&c. space of halfe an houre, till these Saints praises and
praiers be offered vp.

Psal. 148.
11. &c. So shall we sing with a godly *Ouation*, and a grace
in our hearts, Kings of the earth, & all people, Prin-
ces, and all Iudges of the world, yong men, & maids,
old men, and babes, praise the name of the Lord, for
his name onely is excellent, and his praise aboue
heauen and earth: hee hath exalted the horne
of his people, and his Saints shall praise him, euen
the children of *England*, whom he loueth, and hath
made so glorious by deliuerance.

Psal. 147.
12. &c. Praise the Lord, ô virgin daughter London, Praise
thy God ô England, the Glorie of Kingdomes, and
beautie of all *Europes* honor, for he hath made fast the
barres of thy gates, and hath blessed thy children
within thee, hee hath set peace in thy borders, and
satisfied thee with the flower of wheat, Let the praise
of God therefore be euer in thy mouth, and a sharpe
two edged sword in thy hands, to be avenged of the
heathenish Atheist, and to rebuke the bloudie Pa-
pist, such honor haue all Saints.

Psal. 149.
6 &c. And now to speake to you Authors, and Abettors,
of these desperate Treasons, Cease your Rebellions,
laie by your bloudie designs, recoût wth your selues;
your former, both faithlesse, and fruitlesse attempts,
against the Lord, and against his annointed; Recken
with your selues your former losses, in the year 1588.
whē the windes, the Seas, Rocks, & Shelues, fought
for vs, whē the Riuer *Kishon* swept them away, from
our English Coast, to *Dingle Cush* in *Ireland*, with a
Beefome of such destructiō to their great *Armado*, &
frighting

Iudg. 5. 20.
21.

Great Deliuerance.

frighting to our English Fugitiues abroad, and of their fauorites at home, as by the grace of God hath brought them out of all heart, out of all abilitie, and possibilitie euer to attempt the like.

Learne what it is to fight with God, VVe must encrease, you must decrease, for *Babylon* is fallen, so told you by the Angel, as a thing alreadie past and done, and doubled in speech like *Pharao's* dreame, to tell you of the certaintie and expedition thereof. *10.3.30.*
Cease, O cease to prouoke the Lord any longer, and *Reue. 18.2.*
end your mallice against his Saints, ere mallice end *&c.*
you, lest he say vnto you, as he did vnto Mount *Seir*, *Gene. 41.*
Because thou hast had a perpetuall hatred, and hast *32.*
put the Israel of God to flight by the force of the *Ezec. 35.*
sword in the time of their calamitie, when their ini- *56.*
quitie had an end: Therefore as I liue, saith the Lord
God, I will prepare thee vnto blood: and blood shall
pursue thee: except thou hate blood, euen blood
shall pursue thee.

God is witnesse, before whom I stand in the sight of men and Angels, that I speake not this to seeke the blood of any, their blood be vpon themselves, and theirs, till they haue dried it vp by vnfained repentance: I wish the conuersion of all (*vijs & modis*) by all good meanes. I wish our Lawes may still bee written in milke, and that his Maiesties Royall heart, may continue a depth of rare mercy. I wish our preaching may saue peace, and that the Magistrate may still strike with a trembling hand.

Great Brittaines

Yet giue me leaue to pray withall, that the rage of the enemy neuer grow so fower as to turne our milke into bloud, mercy into iudgement, peace into warre, sythes into swords, and them to be hallowed in the bloud one of another, which I feare, both must and wil ensue, if they grow so great in the contempt of God, so greuous to their Soueraigne, and so intollerable to the state : which if they doe, then be wise ô ye Kings, be learned, ye that be Iudges of the earth : Let mercy and truth meete together in you : Let righteousness and peace kisse each other. Take the sword into your owne hands, and strike, ô ye Worthies of *Israel*, for *Zeba* and *Zalmana* will neuer be killed by the weake hands of *Iethro*: for as the man is, so is his strength : the Minister may speake, and the inferior Magistrate may strike : and both with a trembling heart and hand, like the child *Iethro* : but assure your selues, that Romish *Zeba*, and Popish *Zalmana*, will neuer die till you rise vp, and with your own hands fall vpon them, as *Gedeon* did : for as the man is, so is his strength.

Psal. 2. 10.

&c.

Psal. 45. 10

Iudg. 8. 20.

21.

Sit in vobis materna pietas, & paterna seueritas: exhibite vos matres fouendo, patres corripiendo: extendite verba, sed producite verbera. That is, Let there be in you a motherly pittie, and a fatherly seueritie; shew your selues Mothers in cherishing, but Fathers in correcting : Laie out your breasts, but withall draw forth your rods, and euer so, *Vt nec vigor, sit rigor, nec mansuetudo dissoluta*, as neither your force be rigorous, nor your forbearing retchlesse, but say with the Orator in the temper of both, *Natura me clemen-*

tem

Great Deliuverance.

sem fecit, Respub: seuerum postulat. sed neque natura, neque resp: me crudelem, efficiet: Nature hath made mee mild, the commō-weale requires I should be seuer: yet neither Nature, nor the common-weale, shall euer make me cruell.

And if any man shall scandilize thee of crueltie in thy iust seueritie, & say, ô where is loue! I answer: *Ne timeas cōtra charitatē esse, si vnius scandalū multorū pace cōpensaueris. Melius est ut pereat vnus, quam unitas,* Neuer feare the breach of Charitie, where with the scandall of one, yee may recompence the peace of many; for better it is that one dye of many, then that the vnitie of all should be dissolued.

He was wise that said it, and I hope the wisdom *Prov. 25. 4.* of this age will approue it, take the drosse from the siluer, and there shall proceed a vessell for the Finer: take away the wicked from the King, and his throne shall be established in righteousness: but beware of delaies, for they are dangerous: & in the executiō of iustice they are deadly dangerous: according to that, *Eccl. 8. 11.* Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to do euill.

Witnesseth *Ely*, his impunitie towards his children, which lost him the Priesthood with his life, and *1. Sam. 4.* brought vpon him and all *Israel* so heauie a iudgement, as *Phinehas* wife dying, left the mēemory thereof for all succeeding ages, whē she bore a sonne, and called him *Iuabod*: that is, the glory is gone frō *Israel*.

Happily *Ely* spared them, for that they were his children, and out of his loue and fatherly affection

Great Brittaines

2. Sam. 12.
5. &c.

towards them. He deemed it lesse sin to shew some indulgence, but one sith well; *Iustitia non nouit patrē, non nouit matrem, non nouit seipsum, Responde mihi iudicium dixit Nathan, & sic David dedit iudicium contra seipsum.* David gaue iudgement against himselfe in a Plea of faith, and fact: How then may Princes spare others, if they bee found guiltie in either of both. *Hierome* is more peremptorie in a case of like importance, When hee saith; *Licet paruulus ex collo pendeat nepos, licet sparso crine, & scissis vestibus Vbera (quibus tenuit) mater ostendit, licet in limine pater iaciat, percussatum perge patrem, & suis oculis ad vexillum crucis euola, solum pietatis genus est in hac re esse crudelem, gladium tenet hostis, ut me perimat, & ego de matris lacrimis cogitabo? propter Patrem: Christi militiam deferam? cui etiam sepulturam christi cause non debeo,* which I may English thus; Although thy little Grandchild cling about thy necke, and say spare father; Although the mother come forth, with spread haire, and torne raiment, and shewe thee the pappes: where once thou sucked thy life, with her loue, and say; spare sonne: Although the father cast himselfe downe vpon thy threshold to keepe them, tread vpon thy father, and with dry cheekes fly to the execution of thy profession. It is an onely point of godlines in this case to be cruel, and a soueraigne Pittie, to be pittilesse: Shall the enemy hold vp his hand to Wound the Church? and shall I think vpon the teares of my mother? shal I because of my father, cease to fight for my Christ? to whom I owe no buriall, for the cause of my Christ, but am to leaue the dead, to burie the dead: whilest I followe him.

Where.

Great Deliuernance.

Whereupon I may wel say, that mercy may haue it exceſſe, and pittie may be great crueltie: eſpecially then, when it ouerfloweth to the good mans danger: miſtake mee not, I like of loue, but when it is tempred with feare, I like it better: I know it may do much with the better ſort, but not with the greater: according to that of *Auguſtine*, *Meliores ſunt quos dirigit Amor, ſed plures ſunt quos corrigit timor*. They be better whō loue directeth, but they be moe, whō feare correcteth: and therfore the temper of both is melodious in the care of a ſanctified & ſetled eſtate.

And ſo to draw towards an end, and at laſt to conclude, out of that which hath bene ſpoken, both of former Popiſh cruelties, and out of our happie deliuerance from their laſt entended treaſons, powdered with ſo many miſchiefes: (I ſay) in caution of future peril by mē of that generation; Take heed of Poperie, take heed of Papiſts, and tollerate neither their cauſe nor perſon: for if you tollerate the cauſe, it will infect the perſon: if you tollerate the perſon, it will credit the cauſe: therfore to tollerate neither of both, in a ſtate ſo ſanctified as ours is, I hold it ſafeſt. What then is to be done, will ſome ſay, away with both head, and taile: for Poperie kept vnder, will praſtiſe treaſon: if it get aloſt, it will play the tyrant: therfore no way to haue it, is ſafeſt, and with leaſt danger.

Further my aduiſe is, that you truſt them as little as you may, & neuer cōuerſe with thē but for their cōuerſiō, & if after once or twice admonitiō they grow refractary *Deuita*, knowing y^e he that is ſuch is peruer-
ted!

Great Brittaines

red and sinneth, being damned of his owne selfe: I say trust them not, for they are faithlesse, and hold it for a doctrine, that *fides non est seruanda cum Hereticis*, of which number, they reckon all the Protestants of this land to be.

Mat. 23. 15 Again, take heede of them, for they are busie bodies, and walke inordinately amongst you: they are impatient of our profession, great peace, and much plentie, they compasse Sea and land, to make one of their owne profession, and when he is made, he becomes two-fold more the child of hel, then he was before. These busie bodies take no rest, and to haue no rest day nor night, is proper to such as worship the beast and his Image, and to whomsoever receiue the print of his name.

Reue. 14. 11

Beware of their blind guides, Iesuits, Seminaries, and Seedsmen, who to betray the truth, sowe the tares of all treasons, at all times, and in all places, they are the Frogs of *Egypt*, that leap into kings chambers, & busily possesse the Courts of Princes, & mightie men, either to poison their hearts with the enchanted Cup of Romish superstition, or to bereaue them of their liues: if they fashion not to their deuotions, they leaue the Pulpits, they flye from the hornes of the Altar, they disclaime the Oratories, and they become men of estate, managing the Empire, and marshalling the common-weale of Princes: so as I may well say of these new Nouices, as was said of the Monks of old.

Quicquid agit Mundus, Monachus vult esse secundus;
Where euer the world is one, the Romish Cleargie
will be another. Lastly,

Great Deliuerance.

Lastly, beware of mixture, and shun the sinnes of *Samarita*, who were a mixed people, and of a confused Religion, tollerating both the persons and causes of Idolatry: As you may reade in the 2. of *Kings*. 17. vers. 24. for the persons. And vers. 23. for the cause. And the Iewes in the daies of Christ, thought it as greuous an imputation as they could deuise, to laie vpon him, when they said, Say we not wel, that thou art a Samaritan, and hast a diuel? And surely so it is, for to be of two religions, is to be of no religion: and to tollerate both, is to confound all, either in a kingdome, or in a conscience. *Joel. 8. 48.*

It is memorable, and it may goe for a Caution to all Christian Kings and Princes, what is recorded in this case, of the vnconscionable offer, of great *Chan*, the *Tartarian* Prince, of whom *Lipsius* reporteth, that when *Stephanus*, that mightie King of *Poland* was dead; he amongst others, sent his Legat to the assembly where the new Creatiō was, with these three motiues, to moue them to make him King.

1. First, that he was mightie, and could bring myriads of horsmen out of his owne lands, either for the defence or inlarging of their kingdome of *Poland*.

2. Secondly, that he was frugall, & could liue in time of famine, onely with horse flesh. 3. Thirdly, for the Religion, whereof he heard there was much dispute among them, that he was indifferent, saying; *Tuus pontefex meus pontefex esto: tuus Lutherus meus Lutherus esto.* Your Pope, shall be my Pope: and your *Luther*, shall be my *Luther*: It was the *Tartarians* sinne, to be so indifferent, and so readily to offer a tollerance: and

Lipsij monita & Exemp. Polit. 3. lib. 20. 11.

Great Brittaines

it was the Polonians siane , so long to suffer a mixture of many or moe religiōs then one in a kingdome. And yet how euer, either feare or folly, moued the Polonians for the time to endure it, and to staine their kingdome and conscience, with so great a brand of wickednes, (notwithstanding the Emperours large offers otherwise) yet that of Religiō was thought so ydle, as they reiected it with laughter, saying; *Ecce hominem paratum, omnia sacra & deos deserere regnandi causa.*

But good Lord, how inestimably are we beholding to thee our good God, for so great a mercy, as to giue vs a King in thy loue, when we were a people not to be beloued: whose Princely relish sauoring true pietie: did so much distast either an alteratiō of *h* religiō we haue: or a tolleratiō of any other, as in publique he did cōtest against both, in these words. *I doe protest before God and his Angels, that I am so constant for the maintenance of the Religion publikely professed in England, as that I would spend my dearest blood in defence thereof, Rather then the truth should bee ouerthrowne: And if I had ten times as many moe Kingdomes as I haue, I would dispend them all, for the safetie and protection thereof: And likewise, if I had any children, that should yeelde either to the Popish faith or faction, I desire of God, that I may rather see them brought to their graues before me, that their shame may be buried in my life time, neuer to bee spoken of in future ages.*

Dent. 22.

II.

By the Lawe of *G O D*, no man may weare acoate of Linsey-wolsey: If I may not weare a garment

Great Deliuverance.

garment so woven vppon my backe, may I weare a Religion so twisted within my heart? May Princes tollerate it in their Kingdomes? May fathers in their families? It were a grieuous imputation to either of both, and that which the aduersarie himselfe would neuer yeelde vs, they will neither tollerate vs nor ours, and why should wee endure either them or theirs? If the euill will not yeelde to the good, why should the good yeeld to the euill?

Doe but mention a tolleration of Religion in *Rome*, and *Rome* will be ragious: doe but speake of such a thing in *Spaine*, and it will be thought prodigious. *France* is fearefull in deliuering it Edicts, and whole *Italy* is resolute neuer to yeelde either to our cause or persons. Why should wee then endure either them or theirs in their knowne Idolatry?

Were the Law of God on foote, that Idolaters *Deut. 13.9* should die the death, soone would the controuersie be determined, and motions for tollerations in Christian common-wealthes, would seldome bee mentioned: but whilest we demurre vpon the point, and stand a disputing whether Papists be Idolaters, whether *Rome* bee *Babilon*, the Pope Antichrist, his Religio antichristiā, & whether his louers & friends be enemies to the state, and dangerous to a Kingly rule, (I say) whilest we demurre vpon such doubts, and are a debating the Question, Poperie will encrease, and presume to gaine, if not an alteration, yet a tolleration: If not a tolleration, yet a connivence:

and if not that, yet such a personall respect, and fa-
vour of some, as will endanger the state of all, if wee
endure it any longer.

By the lawe of God, the Idolater. (I say againe)
must die the death. *Exod. 22. 20.* And if an Israelite
will goe in and dally with a *Midianite* before *Moses*,
and in the sight of all the congregation: zealous *Phi-
nehas*, with his speare in his hand, may enter the
Tent, and thrust them through, that the plague may
cease from Israel. *Numbers. 25. 6.*

The Lord hath sworne that hee will warre with
Amaleck, from generation to generation. *Exod. 17.*

And amongst other ordinances laid down by God
for his people, this was vrged againe to be remem-
bred, thus. When the Lord hath giuen thee rest from
all thine enemies, and the land for an Inheritance to
possesse it, then shalt thou put out the remembrance
of *Amaleck* from vnder heauen, forget it not. *Deut.*
25. 19.

1. Sam. 15.

And 400. yeares after *Saule* was plagued for spa-
ring *Agag* of the *Amalekites*, and not executing of
that lawe.

The Lord (I can assure you) requireth a through
conuerſion from sin: And why not a through sub-
uerſion of sinne? The Tabernacle of God hath it
Cenſer, Snuffers, & Beesome, to purge the Sanctua-
rie, & ſweepe away the filth: & if you build, the rub-
biſh muſt be remoued ere you lay the foundation, be
the body neuer ſo healthfull, it will decay, without
an euacuation: and vntill you take away the drosse
from the ſiluer, ye can neuer make a veſſel for the Fi-
ner.

It

Great deliuerance.

It was *Jeremies* moane at *Anstboth*, in the land of *Beniamin*, the bellowes are burned, the lead is consumed in the fire, the founder melteth in vaine, for the wicked are not taken away. As if he should say, All our labour is lost, and it is in vaine, that we haue wearied our selues, with our praier and Preaching; if the wicked be not taken away. *Jeremy. 6. 29. 30.*

As it is apparant this day by the baser sort of these audacious Rebels, too much emboldened by his Maiesties most gracious and godly clemency, which they haue abused, and whom if they had requited with such an vnkinde kisse of killing crueltie; yet might he haue said with the Orator, *Non vitium nostrum sed virtus nostra nos afflixit.*

Yea & to speak frō a more powerfull spirit, his Ma. tie and Senate, being then about a worke of so great consequence, both for the good of the Church and common-weale; If that Court then had bene their coffin, and they had died so doing, yet might they haue said in the silence of their soules; Happie is the seruant, whom when the maister commeth, he shall find so doing.

The Lord direct all, as may be most for his glory, though neuer so much to our triall; and keepe vs: O keepe vs Lord from this ill kind of men: Roote out Poperie from the hearts of this people, set vp thy truth ō Lord, & saue thine annointed: *In Sionis gaudium, & Anglo papistarum luctum.* Lord saue thine annointed, that he & his, may be still vnto vs and ours, as an hiding place from the wind, and as a refuge for the tempest: as riuers of water in a dry place, and as *Isaiah. 32. 2 &c.*

Great Brittaines

the shadow of a great Rock in a wearie land.

Isaiah. 14. 4

Then shall our land take vp this prouerbe against the King of *Locusts*, and all his crawling Agents: It shall say as *Israel* and *Iuda* did of their Luciferian tyrant. How hath the oppressor ceased, & the gold-thirstie *Babel* & cted? the Lord hath broken the rod of the wicked, and the Scepter of the Rulers, which would haue smitten this Land in anger with a continuall plague, and ruled our Nation in their wrath: but thy pompe ô Lucifer is brought downe to the graue, & the sound of thy vialls: The worme is spread vnder thee, and the wormes couer thee, while England is at rest and quiet, ô sing for ioy, and sing to the praise of God in all your flockes and families, the *Psalm. 124.*

Dauidica sentit, qui Dauidica patitur, Sing it with *Dauids* passion, and it will be *Mel in ore, in aure melos, in corde Iubileus*, honie to the mouth, musicke to the eare, and a ioy to the heart.

And thou Lord God almightie, maker of heaven and earth, and preseruer of men, so blesse vs out of *Sion*, as wee may see still the beautie of our Church and Countrey, the Soueraigne safetie of our King, Queene, Prince, and Royall progenie, the honourable Bench of our worthy Councillors, Peeres, and reuerend Fathers, with the subuersion of Antichrist, and peace in this our *Israel*. Amen, Amen.

FINIS.

[illegible]